THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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COMMONWEALTH

IT WAS SAID that for a short time London, last week, was the capital of a great part of the world. True it is that representatives of all races at various stages of culture were gathered together in a solemn ceremony in Westminster Abbey where the only actions were of religious and symbolic significance. There was no debate and there were no divisions, only an act of unity in a solemn ceremony. Whatever its hidden meaning—and much thought has been spent to discover that—the occasion when Dr. Malan and Pandit Nehru were walking slowly together, picked out as symbolic figures in a grave religious rite, was of new and immense consequence. They were, it must be concluded, tragically divided and yet they were united as well.

The Stage of History

That perhaps is a part significance of that rite in Westminster. For the first time in history, East and West, coloured and white, were united together on a religious occasion, in which formality did not exist but only the moving realism of emotion. The tragedies of human separation, as it were, were brought visibly on the stage of history, recognised, and the darkness and indeed the nobility of the separation recognised. It was as if for a lucid moment a huge segment of mankind said, "Let us look at ourselves in the solemn gravity of spiritual experience exactly as we are."

Nothing of that was planned; it all arose out of the natural expression of the human spirit. The human spirit on that occasion was saying something new, and in effect said it. Dr. Malan and Pandit Nehru will go back to their respective civilizations, but nothing can efface the fact that as representatives of those civilizations they looked at heart-breaking divisions together.

New Aspirations

In that sense as in many others the Coronation of Queen Elizabeth was something entirely new. It was responsive in almost unconscious forms to the new tremors of aspiration, and new visions, passing through a great part of the human race. In that sense, in London, for a great emotional moment, took place one of the heart-beats of the new world.

In the Abbey, too, a new subtlety of change in the religious spirit was present. The ceremony occurred within the solemn rites of one branch of the Christian Church, the rites and the branch joined in a particular manner to the total tradition of Christian ecclesiastical worship. Yet actually present at the ceremony, and in a real sense taking part in it were men of numerous historic religions. What did the Hindus, the Buddhists and the Mohammedans feel at the service? Whatever they felt, their feeling must have been of such a kind that could not have been experienced a century ago in the same place under similar conditions. And it is doubtful if such feelings, of a certain unified nature, could have been experienced at a Catholic Mass. Everyone knew that in all the actions taking place there was no intention of exclusion. Even if symbolic words of exclusion were used, everyone knew that beyond these was an admitted range of understanding where the various faiths and creeds met in humility together. That was something new, if not openly expressed. In the Abbey something of the old exclusiveness of historic religions had been overcome. Unplanned for, unadmitted, a new light was breaking.

Old and New

And inevitably, on such an occasion, where the genius of insight was present, there was the glimpse of the continued tragedy of change, and the grave nobility of the clash between old and new. Old things, it is true, were expressed in a new way, but it was quite clear that some of them need never be said again. The representatives of a feudal aristocracy were almost unknown and represented no living power save a certain memory of the past. Symbols were used that strike no chord in the present save the magical sense of something distant, growing more distant with the passing of the years. Above all, in the contrast between the old and the new, certain assumptions about the visible embodiment of religion were obviously being overborne by events. Can the Bible, for instance, be regarded as the absolute and only revelation of the nature of God on a solemn occasion when implicitly so many other revelations were present also? All this in a sense was admitted; there were no sharp edges of dogmatism, no assumptions leading to the idea of conversion, everything was tentative and forbearing, pointing beyond itself.

The segment of the human race represented at the Abbey can surely recognize the future for what it is out of the memories and the actual presence of the past. Dr. Malan and Pandit Nehru looking across the gulf of division in union together can surely believe that in ways perhaps unknown to them the gulf can be bridged or eliminated. And reverent religious experience can seize what is in many ways the tragedy of change, or the clash of conflicting beliefs, and transform them into a new symbolic expression of inner truths.

GALILEO'S MORAL PROBLEM

By R. W. Wilde

A RECENT correspondence in the columns of this journal raised the question of the relationship between Religion and Morals. "Men do not need," said one writer in effect, "the hope of Heaven or the fear of Hell, in order to be good. They will continue to seek for Truth, to desire Goodness, and to treasure loving-kindness, even though the heavens fall and death ends all." And with such a judgment I am in a large measure of agreement.

Some, of course, would go farther than this. They would say not only that we do not need belief in immortality in order to live a life of moral rectitude. We do not need religion or religious beliefs at all, they would urge. Morality, that is to say, stands in its own right; it does not need religion for its prop and stay. As is well known, Mr. Bernard Shaw, among others, suggested that we should abandon the religion of Jesus, but retain his ethic. The religion is an out-moded superfluity; his ethic of loving-kindness, and integrity, and heroism remains.

What may be said in answer to such contentions?

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In the first place, it must be said that ethics or morality inevitably rests upon a conception—conscious or unconscious—for what man actually *is*. You cannot even discuss profitably the activity and behaviour of a machine unless you take account of the purpose for which the machine was designed.

Three hundred years befor Christ Aristotle was urging this consideration in lectures to his students in Ancient Greece. If, he said, you want to know how a carpenter should behave, as a carpenter, you must ask what is the place and purpose of a carpenter. A cobbler has an appropriate set of activities and tasks to perform because he *is* a cobbler. So with a harp-player. Is it conceivable, Aristotle goes on to ask, that Man as Man has no appropriate courses of action, no fitting activities and works?

The argument seems to me sound. I do not mean by this, of course, that every time one of us resists a temptation to lie or cheat, he at once calls up to mind a whole philosophy of life, indulges in some far-reaching internal argument with himself about the nature and character of mankind. Our deepest beliefs and persuasions lie for the most part in the hinterland of our minds, and only in moments of deliberate reflection do we pause to bring them into the light and examine them. But there is, it seems to me, no escaping the conclusion that, in the final issue, how we think we ought to act rests upon our whole conception of human life, human personality—its nature, character, and destiny. What man, *as* man, ought to do, will turn upon what intrinsically man *is*.

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In the second place, one cannot isolate the question of what man *is* from the setting in which his life revolves and finds itself. In other words, when you ask, What is man? you have to go on to ask, in effect, What is the universe? and What is man's place and destiny within it? And here, at a leap, you find yourself in the whole context of philosophy and religion.

It is, of course, possible to argue that while man is personality and spirit, the universe itself is only mechanism and matter. But such a conclusion seems to me illogical. Since man is a part of the universe, *if* man is fundamentally spiritual, so also must be the universe. You cannot get more out of a box than first was in it; the stream cannot rise higher than its source. A universe that is material, *and* nothing more, can hardly produce beings who are intelligent, purposeful, and spiritual.

But the immediate point is, have the moral values that we human beings prize and value and pursue any place and reality within the universe as a whole? In brief, are they purely human and meaningful only *to* humans, or does the universe, and the Power behind the universe, care equally about them? Would truth be truth, and goodness good, and love precious, though no human being should be alive to pursue and extol them?

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On the face of it this may seem to be a merely academic question. But actually it cuts deep. And our answer to it will, I think, very profoundly affect our own moral aspirations and strivings.

Not, of course, in the sense that if men cease to be religious they will at once become blackguards and monsters. Robust and courageous men will continue to value truth and to seek goodness though no Judge sits throned on high, and though the universe meets our fairest longings and deepest aspirations only with a heartless and contemptuous silence. It simply is not true that when a man throws overboard all religious persuasions he at once proceeds to pick his neighbour's pocket.

But this is only to dabble on the surface of the question. For morality, in its finer reaches, is something more than humdrum decent behaviour. At its best it is heroism and self-sacrifice. If I cease to be religious I shall not, I hope, turn immediately into a lecher or a liar, nor shall I proceed to forge my neighbour's cheques. *But* shall I be prepared to lay down my life over a question whose answer will not harm or damage anyone? Here, for instance, is Galileo, saying that the sun does not move around the earth, but that the earth revolves around the sun. He is imprisoned and tortured, but insists in his assertion that the earth goes round the sun. Finally, he dies, and only so avoids the executioner's axe or stake. Now no one will, surely, lose any sleep or be greatly harmed, though he should continue to believe mistakenly that it is the sun, and not the earth, that moves. No one is likely to suffer hunger, or to lose his livelihood, through believing either the one *or* the other. On the human level, Galileo's problem is not a moral problem at all. But Galileo braves death, rather than utter a falsity, rather indeed, than refrain from uttering what he believes is truth.

Now, would conduct on such high and heroic levels long continue if mankind should become persuaded that morals were simply human conventions for the convenience and comfort of our common existence, and had no reality outside the human sphere? Would men care as greatly for truth (simply *as* truth), be as sacrificially concerned for goodness in its farthest reaches, if they ceased to be persuaded that truth and goodness are qualities built into the very structure of the universe, part of the undying and unchanging order of things? In short, would morals continue on the highest levels if they were thought of purely as human, and not at the same time as divine?

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Unbelief does not automatically lead on to immorality; but it does lead to pessimism; and it takes the finest heart out of our striving and toiling and endeavouring. If all the long agony and endurance of the ages is born and dies with us; if, at the end of the story, all will be as if it had never been; if (in William James's phrase) our human fighting is "a sham fight," which makes no difference to the universe either way; if our sorrows and our strivings and our costly self-givings are as unreal as the efforts and sorrows of a Punch and Judy show—then we preachers, at all events, had better not proclaim such a fact. For, if it becomes widely known, some of the noblest heroisms and most exalted self-sacrifices will vanish from our human story, and morals will fall to a more pedestrian and prosaic and utilitarian level. Men may not cease to be decent; but they will fail ever to be godlike.

So at least it seems to me.

New Minister

The Rev. Maurice Bonner, at present minister of the Unitarian Church, Colne, Lancs, has received and accepted a call to the pulpit of Brookfield Church, Gorton. He will commence his ministry there in August.

IN THE ABBEY

By Herbert Crabtree

(The Rev. Herbert Crabtree was present in the Abbey for the Coronation as the representative of the Unitarian and Free Christian Churches. He is President of the General Assembly.)

FOR many a day discussion will continue as to whether the Coronation was over-publicized beforehand. Whatever may be the thought on that question there can be no shadow of doubt that, for those who were privileged to be inside the Abbey, the event was worthy of the full measure of expectation that had been aroused. It was not an experience, however, to be enjoyed without a little effort. For me, it entailed rising at the phenomenal hour of 2.15 a.m., and journeying from Epsom to Westminster where I arrived at 5.30. Already the precincts of the Abbey were busy with the gathering sightseers. The morning was cold but dry (later the rain was to come down in torrents), and some time was spent in walking around Parliament Square to see the decorations and the eager crowds. At 6 o'clock the Abbey was opened to the guests, and shortly after I entered and took my place.

My seat, in the third row on the South side of the nave, was not one of the best, but it was very much better than the positions allotted to a great number of other guests. From the moment of arrival there was plenty to be seen, and despite the long period of waiting interest did not flag. Immediately opposite to me were a number of judges; near to them were the Wardens of the Cinque Ports, behind me was the Chief Rabbi, and immediately around me were representatives of other Free Church bodies. Before long the peers and peeresses moved along from the annex to their seats in the arena, and the knowledgeable and the imaginative amongst us recognized (or thought we did) many of the lords and their ladies. Even so, it was easy enough to identify many. One was glad, for instance, to see Lord Woolton, looking remarkably well after his recent grave illness.

The entry of the peers had scarcely ended when the more formal processions began, following each other at brief intervals. First came that of the Princess Royal together with the Earl and Countess of Harewood, followed by Royal and other representatives of foreign courts. There was a touch of piquancy when one recognized General Marshall walking side by side with Mr. Malik. A most picturesque group followed, "Rulers of States under Her Majesty's Protection," amongst whom Queen Salote walked with truly majestic bearing. Then the glittering Regalia was borne slowly down to the annex by the Prebendaries of the Abbey preceded by the choristers of the Chapels Royal singing the Litany. And so the ceremony slowly proceeded to its climax, the entry of the Queen and her crowning. But first there was a homely and most unexpected touch. After the Queen Mother and the other members of the Royal family had taken their places there was a pause. Suddenly from nowhere in particular there appeared a squad of eight cleaners in white overalls, four vigorously brushing the carpet pile with stiff brooms and the others following on with carpet sweepers, an unrehearsed incident which served to remind us that whatever the pomp and splendour of an occasion we cannot dispense with the domestic virtues.

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At last the moment arrived for the entrance of the Queen. Millions have seen that moment on television, millions more have seen the photographs in the papers, but the thousands in the Abbey had an experience which could hardly have been equalled in any other way, especially those of us who were stationed only a few yards away. Grave, pale, and in that majestic throng looking very slight in stature, slowly moved the Queen herself. Her eyes looked straight on as the guests curtsied or bowed before her, like a sudden wind sweeping over ripening corn.

The details of the service need not be recounted again. Everyone is aware of them, but there were certain impressions which may be set down. One would not be hypercritical of such an occasion, but there were certain phrases which one would have liked to have had omitted from the service. Some of us are often "heartily sorry for our misdoings," but we find it difficult to believe that the "wrath and indignation of the Divine Majesty" is thereby provoked against us. We don't feel important enough for that. And anyhow we like to think that the heart of the Divine Majesty is moved by pity rather than by wrath over the misdeeds of erring humanity. Again, though the music was, of course, magnificent, especially I thought the *Te Deum*, I felt sorry that the congregation was not encouraged to express its strong and deep emotion in the singing of the hymn, "All people that on earth do dwell." The formal tune was the Old Hundredth, but it was set to such highly complicated harmonies and descants that after a vain struggle the singing entirely ceased, and the hymn continued merely as a composition for the instrumentalists.

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At last the service ended, and as the stately procession slowly made its way through the choir and the nave to the exit and the welcoming crowds beyond, an unforgettable scene was presented to the thousands of spectators. First came the Queen, still very grave, pale and small, but now wearing the Crown, and bearing the Sceptre and the Orb. Then behind her, against the splendid setting of the Abbey itself, there rose the mounting tiers of onlookers, the magnificent colouring of uniforms, dresses, standards, and the rest, all combining to provide a spectacle that could not be imagined, unless perhaps one might liken it to a slowly moving mass of the most gorgeous blooms. It was indescribable; one could only feel grateful that circumstances had permitted one to view it.

Yet, the focal point remains deeply fixed in one's memory; that slight and lonely figure, wearing the Imperial Crown, her youthful face composed and serious, perhaps wondering poignantly what her destiny would unfold as the coming years slipped by. One rejoices that she will enjoy, and be fortified by, the companionship of so fine and strong a consort as all who saw the Duke of Edinburgh that day could see him to be. Even so, her responsibility cannot be shared. She alone is sovereign; she alone is the constitutional head of the Realm. This exalted solitude has been nobly expressed in the lines of Milton:

> "A crown golden in show, is but a wreath of thorns,
> Brings dangers, troubles, cares, and sleepless nights
> To him who wears the regal diadem,
> When on his shoulders each man's burden lies;
> For therein stands the office of a king,
> His honour, virtue, merit and chief praise,
> That for the public all this weight he bears."

STAND 33, JUNE 2

By Margaret Stevenson

(Miss Stevenson, Secretary of the Women's League, was allotted a seat in one of the stands, as a Unitarian representative.)

We now know that June 2, Coronation Day, was the coldest June 2 ever recorded, but those of us who sat in the soaking rain in an open stand opposite Buckingham Palace could have confidently asserted this by mid-day; however, we never regretted our decision to spend 13 hours there and were never conscious of a dull moment all day.

The scarlet geraniums which fronted our stand contrasted beautifully with the scarlet tunics of the Guardsmen lining the route, that was, when the rain held off long enough for the men to divest themselves of their grey capes. In front of the geraniums were three rows of disabled ex-Servicemen on the newly painted green park chairs, and on the Victoria Memorial were a very merry crowd of cadets from all the forces who greeted Chelsea Pensioners moving to their allotted stand with a brave attempt at marching in column of fours, every telegram boy on a bicycle and a trail of girls in uniform, roped together like climbers in order not to get separated, with enormous enthusiasm. Their greetings to the Marines and the W.R.N.S. in the actual procession were also characteristic of youth.

About 7.30 in the morning the two little figures of Prince Charles and Princess Anne appeared at the nursery window, and from that time were constantly in view, saluting, clapping, pointing and chattering.

The forming of the procession and the departure of the distinguished guests are familiar to all who have seen television or film recordings, but the sight of the great golden coach with the beautiful Sovereign inside has truly to be seen to be believed.

The whole procession route was adequately covered by loud speakers enabling everyone to hear and share in the service from the Abbey. The hush with which the opening words were received was deeply impressive and the sun shone in great beauty at the actual moment of the Anointing, although by the time at which the Crowning was heard, a great rain was pouring down on us once again.

Our long day reached its climax when, after glimpses of peers and peeresses, pages, richly clad distinguished guests in the front windows of the Palace, two Royal liveried footmen appeared at the doors of the window leading onto the familiar balcony and at last appeared Her Majesty the Queen in her Crown with Prince Charles excitedly beside her and the Duke of Edinburgh towering above the tiny Princess Anne with her blond curls and fluffy white frock. Almost immediately the planes of the flypast flashed overhead, and within a few minutes we were leaving our places to walk across Green Park, an almost deserted Piccadilly, through tiny Shepherd Market with its brave traditional Maypole decorated in the centre, with a glimpse of pink festoons in Berkeley Square where perhaps that night the ghosts of the imaginary nightingales of the war would trill their greetings at the end of Coronation Day, 1953.

"PROTEST OF CONSCIENCE"

By E. L. Allen

ONE of the most moving addresses to which I have listened was delivered in the synagogue at Oxford shortly after the war. The speaker was a rabbi from abroad and the audience was composed chiefly of his co-religionists from all over the world. He began with the old story of Jacob wrestling at midnight with a superhuman figure, and went on to say how Jewry must wrestle afresh with its awful destiny, till from mass-suffering and enforced exile it is able to win a blessing, a revelation of God by which to live henceforth. So each of us, in his own dark hour, should wrestle with God and not let him go till we win a blessing from the encounter. Then, as dawn breaks, he discloses himself to us, not as the one who sends suffering upon us, but as the one who shares it with us and brings us through to victory.

It is said nowadays that "man has no rights against God." Such language suggests what can hardly be meant, that man is a mere thing, of which God may dispose in arbitrary fashion. D. S. Cairns tells us in his autobiography of an incident in his student days. "I had been reading the ninth chapter of Romans, and when I came to the passage about 'vessels of wrath' and 'Who art thou, O man, that repliest against God?' my mind gave a 'mental spring' and said, in effect, 'I do.' This is an unjust and tyrannous endeavour to overcome conscience, and it cannot be God." God has given to us the right at all times to appeal to him from men's misinterpretation of him. Or, to put the same things in other words, from the God who is presented to us as Power to the God whom we have known as Love.

Perhaps we can go farther even than that, and say that God rejoices in the faith that calls him to account more than in the faith that acquiesces in his will as if it were a despot's decree. "Ye have not spoken of me the thing that is right, as my servant Job hath." These words express the conviction that God is honoured more by the protest of conscience than by dull submission. Indeed, may it not be the case that what seems a human challenge to injustice is ultimately the voice of God himself maintaining his righteousness?

IT OCCURRED TO ME

By Muriel Hilton

A CHARMING short story appeared in *John o' London's* recently called "Admittance One Shilling," by Myra Reeves. The story is founded on an incident that occurred in the girlhood of Elizabeth Myers when Walter de la Mare came to lecture in Manchester. The writer describes the little girl running along the thronged streets one winter evening wondering if she would be in time to hear the great poet read his own works. The magic casements of poetry had been opened for her by her English teacher and in Walter de la Mare's poem "The Horesman" she had found a talisman. She had only to say the words,

"I heard a horseman
Ride over the hill,
The moon shone clear
The night was still;
His helm was silver
And pale was he;
And the horse he rode
Was of ivory."

and the magic always worked; unfriendly, menacing things receded and she felt a white peace shining through everything.

When at last she reached the avenue she saw a host of comfortable looking people, and at the entrance to the hall a cultured young man looked down at the eager shabbily dressed little schoolgirl.

"Is this the right place?" she quavered. "The place for the poetry reading?"

"Yes," the young man shrugged. "One shilling admittance."

Myra Reeves touchingly describes the bewilderment of the little girl who hadn't even a penny for admittance, to whom it had not occurred that the poet's gifts were not for everybody who wanted them. She goes on her homeward journey deprived of her heart's desire, and then through her poignant disappointment she softly breathes,

"His helm was silver,
And pale was he,
And the horse he rode
Was of ivory."

The magic worked again and Elizabeth went home radiant, filled with joy and peace.

The story reveals the heart of a child touched by the magic of poetry and it is lovely to think that as the years went by Elizabeth Myers never lost the vision that made the world she looked on so bright and wonderful.

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Occasionally one reads a novel which is so completely satisfying that it can be recommended unreservedly. Such a book is *The Sojourner*, by Marjorie Kinnan Rawlings. The setting—a farm in America—the contrasts in characterization, the beautiful writing and the implicit fundamental values makes it a novel to cherish and remember. The story spans the life of Ase Linden from early manhood to his old age, a man, simple, inarticulate, spiritually lonely, whose roots are deeply set in the farm and the surrounding countryside. He feels a strange kinship as a boy with an old Indian, and later with a drunken Irishman and a tribe of gypsies, but with many others and his family, with the exception of a little daughter who dies tragically in a snow blizzard, he is a stranger. Particularly is he a stranger to those powerful and corrupting forces of certain commercial exploits in which his children are drawn and which cause him such bitter grief. One gleans some idea of the vicissitudes of the life of a farmer during the last century in America, the endless hard work, the simplicity of living and the satisfying rewards. The descriptions of the sumptuous meals, the generous hospitality of Ase's wife, Nelly, give the book as well as the reader a warm inner glow. The book is as satisfying as the earth itself and should please all tastes.

Enclosed in a letter from my Friendly Link was Dr. Pomeroy's monthly calendar and on it was this prayer.

Prayer of an Organist

O God, who hast made the morning stars to sing together, let our human music also be acceptable to thee. Take the love of beauty thou hast given, take my head and heart and hands, and use them for thy praise. Let me remember all the souls that hunger for something which no words can tell, and help me bring them inspiration; so that the burdens of the weary may be lightened, the sad set to singing, and the secret hopes and faiths of faltering men and women be lifted upon the wings of heavenly flame. Amen.

COMMENT

The Independence of the Press

DURING the past year, those who are concerned that the Press of the western world should be able to exercise its functions in independence, have watched with distress the downfall of the great Argentine paper, *La Prensa*, and attempts that have been made even within the British Commonwealth of Nations to make newspapers toe the line. It is the good fortune of this country to possess at least three newspapers of the highest standard which carry on under a legal trust to give news and comment uninfluenced by party, sectional or financial interests. We can, therefore, sympathize with the fine stand taken by M. Béguin, who has resigned from the editorship of the *Gazette de Lausanne*, a Swiss paper of comparatively small circulation but of high standards, on the ground that he disapproves of the efforts of a group of Vaudois financiers who have gained control of the Board of Directors, to change the political tone and high standard of the paper, in order to increase the profits. Four members of the Board have also resigned, two of them, University professors, stating that they could not agree that a small group of shareholders "should claim sole and complete control of a newspaper which was a moral inheritance belonging to the country, and of which the shareholders were only the trustees." As the article in the Swiss Constitution which concerns the freedom of the Press is now under review, the incident has assumed considerable importance; and twelve deputies have asked the National Council of Berne to obtain a ruling from the Federal Council as to what measures can be taken to safeguard the principle that a daily newspaper is an inheritance of which the Board of Directors is only the trustee and manager.

Marshall Aid and "Strings"

THE statement made by the American ambassador to Italy that the United States would discontinue aid to Italy should the undemocratic forces of Left or Right prevail at the coming election, although called for by the "whispering campaign" organized by neo-Fascists to the effect that United States support had been promised to them in the event of their coming into office as a result of the impending election, was bound to have given rise to a chorus of objections to aid with "strings" to it. It should not be forgotten, however, that the original intention of Marshall Aid was to give assistance to *all* countries of Europe, except Spain; and that Russia dropped out of the preliminary conference held in 1947 to find out the kind of assistance required and the degree to which European countries could contribute to their own rehabilitation. Since then, the split between the United States and the Soviet Governments has deepened and widened; and the tendency has been to regard the Marshall Aid as a counterblast to Communism. It is well, however, to remember that in its origins American aid was without an anti-Russian bias and was conceived as a liberal aid to the war-ravaged countries of Europe to recover from their wounds. American interference in the election, if it can be called such, is justified, not only because he who pays the piper is entitled to call the tune, but because it is most important for Europe that de Gasperi, with his Europe-orientated allies, should continue in effective power, rather than that Italy should imitate, so early in its new career, the unstable character of French democracy.

Comic Strips

COMIC magazines are said to be read by 98 per cent. of all American children between 8 and 12 years of age, irrespective of their intelligence; and millions of people read the comic strips in the newspapers—indeed, it is said that it is the strips that sell the papers. Comic strips are extremely popular in Italy and France, and their vogue is increasing in Britain. They are now being studied by psychologists and social works, emphasis often being laid on the fact that so many of them deal with crime and kindred unsettling topics. Some regard them as an important element in the increase of juvenile delinquency and general inability to meet the demands of a life in society.

As against these critics, Dr. Bender, a professor of Clinical Psychology at the University of New York, believes that since comics constitute an experience of activity in which the heroes overcome all manner of limitations, the children are given the sense of release and the possibility of power rather than fear. The child, in his fantasy life, is thus enabled by the use of such symbols as the comics suggest, to adjust himself to the trials and difficulties of the real world. The comics, indeed, are a cause of children's fantasies being not an escape, but rather a constructive approach to reality. I can't help thinking that in all such cases we are sometimes too ready to find an unfavourable reaction. During the school holidays I hardly ever leave or approach my own home without passing a vacant piece of ground where hosts of small boys engage in most blood-thirsty Wild West and Red Indian struggles. Are they the worse for it? I know that if I had to pick, my preference would be for boys of that type: in them the anti-social instincts pass off harmlessly in the form of a game.

Commentator.

CHRISTIANITY AND HINDUISM

VEDANTA is the Indian religion of the Vedas. The Vedas are the oldest scriptures in the world. By Vedantists—presumably not by all—they are regarded as a source, if not *the* source of revelation.

A number of Western people believe that Vedantism can be good for the West. But it is rather difficult to know from the latest exposition of this conviction (*Vedanta for Modern Man*, Allen and Unwin, 25s.) how this good can be realized. Here is for many people a religion beyond "religions," that is clear enough, and it leads to a certain attitude of mind, of toleration, and a desire to enter, as far as this is possible, into the "religion" of others. But an attitude of mind and toleration are not religion, religion is conviction. It is a belief that something is about to happen, should happen and will happen. A toleration of "religions" is a toleration of convictions, and these, at the point of revelation, are often opposed to one another.

There is only one goal in which all people can meet, that is at a truth which is true for all. In Christianity this means looking beyond Christianity; in Vedantism looking beyond Vedantism.

It is probable that Christians can learn far more about the ultimate goal by studying, with a certain kind of mind, all that is implied by the Crucifixion, rather than by studying Vedantism. They can then tell the Vedantists all about it. The Vedantists can probably learn more about their Brahman —"the ultimate reality beyond the phenomenal universe"— by studying this rather than the Crucifixion, and then they can tell the Christians all about it.

Mr. Christopher Isherwood in his introduction is probably right. He can see no "little door through which Vedanta might squeeze into Christendom." Why should it desire to do so? Why not leave Christendom to find out its own errors, and Vedantism to find out its? Why all this heat and bother about converting? Why not tell one another all about it in cheerful give and take instead of contrasting, for instance, as is done in one essay in this book, revelation with revelation, even with the best of motives?

If there is a religion beyond "religions" a Christian is more likely to find it through Christianity and a Hindu through Hinduism than in any other way. *Critic.*

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Colleges

SIR,—The conclusion of Mr. Price's article in Saturday, May 30 number of *The Inquirer*, on the Colleges is to be welcomed in so far as it suggests that it is the hope of the joint committee to bequeath to future generations a single institution. But we may well ask why this estimable objective should be put off to a distant date, and come to us as a legacy instead of a gift now. Some of us—and if the response to the Unitarian College appeal is to be taken as a pointer, many—believe that the Union should be realized now. In agriculture it may be wise to make two blades of grass grow where one has. In denominational activities, limited as so many are for lack of funds, surely it should be our aim, and the aim of all connected bodies, where possible, to make one institution do the work of two. The drawback of the present scheme has always been the quite unnecessary expense involved in the upkeep of two sets of buildings, in the salaries of two sets of staff, both on the teaching and domestic level, for what is after all a handful of students who could be accommodated at either establishment. It is difficult to see what is to be gained by switching them from one centre to the other. It has not been suggested that the teaching in either of the colleges is inadequate for providing a godly and learned ministry.

I have heard it suggested that a majority was opposed to amalgamation. But a majority of whom? Not surely of those whose wish is to see as a first charge on Unitarian pockets, the guarantee of adequate stipends. I am thinking in terms of £600 per annum rising to £1,000.

It is to be hoped that with the Unitarian College appeal still unrealized, that the joint college committee does not intend to launch a further appeal to members of the churches of the General Assembly. If it does, then, Sir, the constituents of the General Assembly should be given the opportunity of expressing themselves on the College issue and deciding whether they will support a further appeal, or veto it. It may be true that the Colleges are independent bodies, but they can only retain this independence by remaining solvent without appeals to the laity.—Yours, etc.,

Fasga-na-coille, Nethy Bridge. *Anne Holt.*

SIR,—The closing words of Mr. Price's paragraph on the finances of the liaison scheme. "The success of the liaison is not independent of a more widespread support of the college finances," got into the article, with Mr. Price's consent, as an addition.

"This," writes Mr. Kielty, "sounds very like *the preliminary* to an appeal for more money from our people." It is surprising that the awareness of reality, which he wishes us to share with him, has not informed him that the appeal for more money in support of the college finances got beyond "the preliminary" many moons ago. It has long been the practice of the Colleges to issue lists of annual subscribers. Are they not issued with grateful recognition of the generosity of those whose names appear therein and with the hope that their example may be followed? The addition was made with these lists and the Centenary Appeal of the Unitarian College (launched with the approval of the General Assembly) in mind, and nothing other. The computed membership of our churches is about 20,000. Annual subscriptions to the Colleges number 385. Since we have not planned to meet the cost of training men and women for the ministry without the augmentation of resources by annual subscriptions, it is obvious that the success of the liaison is not independent of a more widespread support of the college finances. It seemed necessary to draw attention to the obvious lest it be thought that the liaison can provide a quick and easy solution to the problem of the recurring deficits.

I regret that Mr. Kielty finds "complacency" in the article, and by implication in the minds of the people responsible for the issue of the College Supplement. Are those people unknown to Mr. Kielty? They include the chairmen of the Finance and General Purposes, the Church Aid, the Ministry and the Scottish Committees of the General Assembly, four of its Past Presidents and six other members of its Council. Does Mr. Kielty think that they have not heard of the G.A.'s need of increased income, of the paramount need to increase the general level of ministerial stipends, of the rebuilding of Essex Hall, or, having heard of these matters, view the problems they set us as a fellowship with complacency?—Yours,

Gee Cross. *J. Harry Smith,*
Editor, College Supplement.

SIR,—I do not think that the comparison drawn by the Rev. John Kielty between the expenditure of the General Assembly (£9,500) and the expenditure of the two Colleges (£15,200) should pass without some comment. When we are dealing with the burden of these institutions upon the present generation it is surely most relevant to consider the source of their income rather than the amount of their expenditure. The most recently published accounts of M.C.O. show an income of £7,593. Of this £133 15s. 9d. is derived from subscriptions and donations; the rest is derived from interest on investments and lettings.—Yours,

Bowdon, Cheshire. *Philip H. Oliver.*

Existentialism

SIR,—I am grateful to the Rev. W. J. McEldowney for his comment on my article entitled "What did Athanasius do?", but I cannot tell what error he considers me to have committed. The past, he says, is "guarded by seven seals"; does this mean that, in his view, I ought not even to try to understand it? Or is my error that I suggested that the modern movement called existentialism is parallel to Athanasius, and therefore offers a key? If I am wrong, what is Mr. McEldowney's alternative? He mentions certain "modern Church historians" and writers of "up-to-date theological literature" whom he considers me to have overlooked; I should be very grateful for their names.

I should have been less surprised if he had censured my loose employment of the term "existentialism," which is becoming a blanket-word to cover several different tendencies of thought. I used it to mean opposition to natural theology, which is the building of faith in God on a philosophical understanding of the creation. The alternative is to say, as Tertullian did in a truculent mood, that Plato has nothing to do with Christ, and that faith stands on its own affirmations, which belong to life and worship, not argument. Both existentialism and neo-Calvanism, two aspects of the same modern anti-rationalism, deny the possibility of a valid natural theology or systematic philosophy.

Unitarians usually say that Athanasian orthodoxy came out of an attempt to accommodate Christianity to Greek philosophy; see, for example, E. M. Wilbur, *A History of Unitarianism*, vol. I, chap. 1. In my article I suggested that the opposite is the truth; that it was Arianism which was philosophical, being the current neo-Platonism, and that Athanasius denied this philosophy in order to get to something he considered more fundamental; but I pointed out that when he tried to expound his new point of view he had to go back to philosophy and use neo-Platonic language. A similar philosophical exposition of anti-philosophy is in Brunner's *The Divine Imperative* and other neo-orthodox writings.

I should be grateful for Mr. McEldowney's further comments. —Yours,

Manchester College, Oxford. *H. L. Short.*

THE INQUIRER

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NEWS REVIEW

First Church, Belfast

Last year, the congregation of the First Presbyterian Church, Belfast, was compelled to incur heavy expenses in the repair of the fabric erected in 1783. The timbers of the roof were badly affected by woodworm and the vestry floor and manse suffered from dry rot. In June our new minister, Dr. McLachlan, convened a Church Meeting and appealed to all organizations and members of the church to undertake a series of special efforts to raise £800. A committee was formed to co-ordinate the work. Individual members, the Choir, the Dramatic Society, the Senior and Junior Branches of the Women's League, and the Sunday School all agreed to play their part. In the autumn, the gallery timbers were also found to be affected by woodworm and it was supected that further damage might have been done in the session room and elsewhere. Though this was a severe blow, it was decided that the money must be found to make a thorough treatment of all woodwork in the building (where necessary) if possible.

By dint of hard work and generous giving the special fund gradually accumulated. In November an appeal was made to the men of the congregation and met with a splendid response (about £410). The Women's League organized a Bring and Buy Sale in

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 14, 1953

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ABERYSTWYTH, New Street Meeting House, 11, ——
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. SYDNEY H. KNIGHT
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. F. TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Church Anniversary Services Rev. HERBERT CRABTREE
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Miss M. GRIFFITHS
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. EDGAR W. HILL 6.30, Mr. A. BENTON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. F. HANKINSON
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 10.45 and 6.30, Mr. A. M. STOKES
BOLTON, Bank Street, 10.30, Miss JOYCE HAZELHURST, 6.30, Rev. B. GILL
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. J. W. DUMBLE
BRADFORD, Town Hall Square, 10.45 Rev. F. A. BULLOCK, 6.30, Rev. DUDLEY RICHARDS
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Dr. D. C. GREEN
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WARRING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, Rev HELEN PHILLIPS
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Dr. F. T. WOOD
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
CREWE, Free Christian Church, Beech Street, 6.30, Rev. E. D. EVANS
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month)
DEAN ROW, 10.45, ——. STYAL, 6.30, Rev. E. D. REEMAN
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL
DERBY, Friar Gate Unitarian Chapel, 11 and 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, No Service
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. R. SAVELL HICES
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, ——
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. T. PUTEN
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 10.30, Rev. DUDLEY RICHARDS
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSHOP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
LANCASTER, St. Nicholas Street Church, 10.30, and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vassata Hill, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MURREN
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. R. L. GOLLAND
LIVERPOOL, Hope Street, 11, Mr. F. LLOYD, 6.30, Rev. J. MAW
LIVERPOOL, Ullet Road, 11, Rev. J. MAW, 6.30, Dr. H. MCLACHLAN
LONDON, Ball Street, Edgware Road, 6, Rev. WALTER M. LOBO
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Bolton, Ellis Road, 11, Mr. W. SPOONER
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. J. J. GERRO
LONDON, Golders Green, Hoop Lane, 11, Rev. JOHN KELTY, 6.30, Rev. ROGER THOMAS
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11, Rev. D. P. OSBORN
LONDON, Hampstead, Rosslyn Hill, 11, Rev. D. P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. J. REECE WALKER
LONDON, Hoxton, Hoxton Square, 11, Rev. R. W. STEPHENS
LONDON, Islington Unitarian Church, Upper Street, Pentonville Road, 7, Rev. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX, 7.15, Junior Church
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. D. P. OSBORN
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Supply
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, ——
LONDON, Wandsworth, Unitarian Church, East Hill, 11 (also 6.30 1st Sunday in month), Rev. ARTHUR PEACOCK
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Mr. E. A. WEST
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. F. COLLINSON
MANCHESTER, Platt Chapel, Rusholme, 6.30, ——
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. F. HEMING VAUGHAN
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, ——
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Rev. LAURIE TOSELAND
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. KENNETH SHERRATT
OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30 Rev. H. A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WARRING
PARK LANE CHAPEL, near Wigan, S.S. Anniversary Services, 11, Rev. ALBERT SMITH 3 and 6.30, Rev. D. P. STEWART
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS
RINGWOOD, Hants., The Meeting House, 6.30, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. W. BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR
SALE, Atkinson Road, 11, ——
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOSES
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoore Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Dr. J. CYRIL FLOWER
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, ——
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, ——
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE
SWANSEA, Pennard Free Christian Meeting House, 11, ——
SWANSEA, Unitarian Church, High Street, 6.30, Rev. R. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD
TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRIDGE
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6 Rev. A. F. O. THOMAS
WALLASEY, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30, ——
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DRAKIN
WATFORD, Friends House, Church Road, (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 6.30, Mr. R. D. WOODALL
WEST KIRBY, Brookfield Gardens, 11 and 6.30, ——
WHITBY, Flowergate Chapel, 3.15, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. J. B. TOWERS. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. BOWERS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11 Rev. JOHN A. CRAIG

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. R. H. MCKEEN
WELLINGTON, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTER

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Deaths

On June 2 at 7 Park Avenue, London, N.W.11, Anne Louisa (née Holden), widow of Edgar Solly ANTHONY, sometime minister at Poole and Lydgate, aged 98.

JOHNSON: On June 7 at Beckside, Thornthwaite, Keswick, Honora, widow of the late John Johnson, and daughter of the late Richard Roscoe. In her 88th year.

December which realized £170. Finally, to crown the series of concerts, dramatic performances, whist drives and individual efforts in the homes of members, held throughout the winter, a Spring Fayre was organized on May 9, in the Clarence Place Hall, Belfast. This was opened by Her Excellency, Lady Wakehurst, the wife of the Governor of Northern Ireland, with the Moderator of the Non-Subscribing Presbyterian Church of Ireland, the Very Rev. J. Arnold Williams, B.A., B.D., in the chair. Lady Wakehurst's gracious gesture in coming to open the Fayre was greatly appreciated. In a charming speech she wished the Mother Church of Presbyterianism in Belfast a happy issue out of all its afflictions and looked forward to the day when the New Hall would arise to take the place of that destroyed by German raiders in 1941. The Fayre added a sum of £265 to the funds already raised, and the total amount of nine months' effort has now reached £1,156. In addition, the General Assembly has kindly made a special grant towards the repairs.

The spirit of good fellowship and enthusiasm that prevails augurs well for the still greater task that lies ahead; the building of the new Central Hall and the bridging of the very considerable gap between the amount of the war damage payment and the actual cost of the piling and building. Any moment now we expect to hear that the licence to build has been granted.

Bolton: Unity Church: The Annual Sunday School Sermons were held on Sunday, May 10, brilliant sunshine adding greatly to the effectiveness of the occasion. All three Sermons were preached by the minister, the Rev. A. J. Long, and at each service the church was well filled, the largest attendance being in the evening, when over 200 were present. Over 100 children and adults took part in the traditional morning procession round the neighbouring streets. As a result of the day's efforts, some £63 was added to the funds of the Sunday School.

Hull: The re-opening of the church hall has brought us a number of distinguished visitors since last November. The Secretary of the General Assembly came to see the work towards which the G.A. gave a substantial grant.

Canon C. E. Raven addressed a large meeting representative of many Hull churches as well as our own, on "Religion and Science." Canon Raven had preached at the Founders' Day service at University College, Hull, and extended his stay in the city to address the meeting.

— THE — ALBERT SCHWEITZER COLLEGE

Under the leadership of Prof. H. Casparis, an Association for the formation of this college was founded three years ago. Last summer we resolved to make our start in 1953, and progress is already considerable. We bought the Kurhaus Krone in Churwalden (4,000 ft.) on May 1, alterations are now under way, and it will be ready for use in June. It is a solid five-storey stone building with 35 rooms, giving us ample space for our activities.

We are still a long way from our goal, which, briefly stated, is to provide international and year-long courses designed to give a sound religious and ethical understanding and a practical and theoretical training for leadership in a democratic society. However, this year we have been able to arrange a series of short courses, which are a great advance on anything we have yet done. These courses are as follows:—

July 1st - 12th—Workcamp to clean and arrange the building. (Free, except for a small charge for food.)

July 15th - 29th—Study Course (Science and Religion). Lecturers: Rev. E. A. Cahill (U.S.A.), Mr. E. Crossman (Cambridge, England), and Dr. J. Wolff (Graubünden).

August 2nd - 16th—Holiday Course. Discussion Leaders: Dr. H. Faber (Holland), and Prof. H. Meille (Italy).

August 17th - 31st—Study Course (Religion and Politics). Lecturers: Prof. Victor Murray (Cambridge, England), and Mr. Rennie Smith (England).

Cost of Courses: 9 Swiss Francs (15s.) per day inclusive.

Applications to Prof. H. Casparis, CHUR, Montalinstr. 9, Switzerland.

Readers of *The Inquirer* are cordially invited to come and take part in our courses this summer.

Holiday Accommodation

A few vacancies now and until September at congenial quiet hotel used by Unitarians, Quakers and others. 5½-8 gns. weekly including "extras" (gratuities, early tea, etc.). Twin beds; Slumberlands, h. & c. Vegetarian if desired. Two lounges; whole well appointed. Kindly write informative brochure (illustrated). NORMANHURST Private Hotel, Sea-front, St. Leonards, Sussex. Opposite boating, fishing, own beach tent. Best position three mile promenade facing full south. Near Sun Lounge orchestra. 'Phone Hastings 4784.

Holidays Abroad

Join American, Australian, Irish and British Unitarians on Swiss Tour, July 14-24, August 11-21. International Fellowship. Enquire Parkinson, 32 Windsor Road, Doncaster.

Miscellaneous

AUTHORS invited submit MSS. all types (including Poems) for book publication. Stockwell Ltd., Elms Court, Ilfracombe. (Est. 1898.)

Aged and invalid gentlefolk needing kindly care and individual attention. All amenities. Long/short periods. Pleasantly furnished rooms and T.V. Unitarian proprietor. Terms from 6½ gns. weekly. Full staff. Northwich. Tel. 4586.

Rev. Bradford Gale, D.D., minister of First Unitarian Church, Salem, Massachusetts, U.S.A. (at present exchanging pulpits with Rev. B. Viney, of Swansea), is free to accept pulpit appointments on August 9 and 23. Write c/o Viney, 172 Mayals Road, Swansea, Glamorgan.

Sheffield: Attercliffe: On Sunday, April 26, the Annual Meeting of the above congregation was held. Thanks were given to Mr. T. H. Mobbs, who has for the past eight years served the congregation so well, and also to the minister and lay preachers of the district, who occupy the pulpit so willingly from time to time. Mr. H. E. Fishburn was re-elected Chairman for the fortieth year in succession, having been made Chairman in 1914. He has had a deep and continuous interest in the cause at Attercliffe for 52 years.

London: Lewisham: An electric clock has been installed in the church in memory of George Valentine Carter and his wife, Annie Frances.

Stockton-on-Tees: Mr. Colin McArthur, of this congregation has been awarded the B.E.M. in the Coronation Honours List.

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